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H. R. HOLSINGER, Corresponding Editor.

ASHLAND, O., MAR. 17, 1886.

Holding our Peace.

"If I perish I perish," was the decision of Queen Esther when the life of her people were given into the hands of the murderous Haman. Silence and inactivity on that occasion would have meant destruction to her kindred and to the Jewish inhabitants of a nation. Under the edict, death seemed to be pronounced upon her as well as upon other Jewish people, yet she was patriotic to venture as she did, in the King's presence to plead for mercy, and possibly hasten her hour of death.

But there was a hope of saving many lives that moved as an incentive to urge her on to the deed. In this situation peace might have seemed to be good to her, but it would never have saved her people.

In the great play of life there are many places where it is next to criminal to hold your peace. To stand quietly by and see throngs rush into the vortex of premature death and final misery, and sound no note of warning is not the part of a child of God.

There is a time to speak and there is a time to remain silent; and we must be our own prompters at times when we should speak.

Silence on the part of Luther would have left the world without a needed reformation in religion, and the grand results we now witness, would not be; and as much is true of other men who have faithfully spoken at opportune times.

Sin is still in the world, and there are great systems of crimes that endanger the natural as well as the spiritual life of individuals, and there are those to whom, not only a Mordecai has spoken, but God himself and they are left to decide whether they will enter, even though the task means possible death, and cry against the consuming evils.

The tongue, while it is named an unruly member by one who spoke by authority and is a dangerous evil when not bridled it is a wonderful power when it is ably employed in spreading the truth and denouncing the works of iniquity.

Esther's silence meant death to her own people: now, dear reader, your silence may mean misery for your friend or associate in eternity. Then speak and warn them of the danger. Enter into the presence of the Lord and plead in behalf of those who are under the condemnation of sin. The tongue is made to speak, and it should be freely used in exposing sin and in warning the lost.

How Sprinkling Came In.

It might be well for our brethren to be familiar with the way in which Sprinkling came into the Christian church as baptism, and we will here present a few points that are well attested in history. Sprinkling was no where regarded as regular baptism in the first ages of the church; and no such stamp of validity was fixed on it till about the thirteenth century. But to deny that it was practiced before that period would be a stand that could not be maintained. Pouring and Sprinkling came in as many other errors come into the church—unawares. The ancients regarded baptism as necessary to salvation in the strongest way. Members had friends that had not been baptized, and they fell upon beds of sickness and desired to receive the rite before death. Again, the Church down very near the Apostolic Age, maintained a class of probationers, or rather learners of the Christian doctrine, who were not admitted to baptism when they first signified their intention of uniting with the church; they were instructed in the Christian way, sometimes two years before they were admitted to baptism. Sometimes these students or learners would fall in sickness and rapidly sink away to death. Their physical condition would not permit of an immersion, and in such emergencies water was poured three time over the subject. This kind of batism was called a compend or substitute. At first the water was poured in such abundance that the subject was literally covered with water; but as time continued and a laxness possessed the people, the quantity of water was diminished until a handful was sufficient.

The condition of some of those who were supposed to be near death and were poured, were not as dangerous as supposed, and they recovered from their illness. Then the question arose, "Is that pouring baptism valid?" or must the baptism be performed in the regular way? At first it was sometimes repeated. But finally it was decided that such substitutes were valid, and the subject need not be rebaptized. Then the question arose, "If pouring is valid baptism for a sick man, why is it not for a well man?" *Who will answer that question?* The question has never been satisfactorally answered—and in that way pouring crept into some branches of the church for baptism.

Then it was agreed that if a pailful of water poured over a person was sufficient to complete the ordinance, a half a pailful would answer the same purpose. Later a handful was plenty; next in order a few small drops, and at last it was decided that an administrator need only to dip the tip of his finger in water and touch the forehead. This descent is gradual and easy, and it is the history of sprinkling as Christian Baptism in a line to trine immersion.

The Sin of Gehazi.

"The leprosy of Naaman shall cleave unto thee and thy seed forever." There was a fitness in the sentence. Gehazi had taken Naaman's gift; he should take with it his malady. He would entail the one upon his heirs; he should entail the other. Moreover, leprosy was a disease symbolic of uncleanness—the most loathsome of maladies. The sin of covetousness is an inward leprosy. The disease was but the sin of Gehazi breaking out in the body. That his family were included with him need not trouble us. We are linked together in our generations, for good or ill, by indissoluble ties. Instead of objecting to an evident method of God, it is well for us to remember these facts: that others are involved with us in our sin or our holiness—our children and after generations. The drunkard's cancer frets in the blood of his innocent babe. The leprosy of the sensualist rots the bone and peels the flesh of twenty generations.

Let us remember too that sin entails itself. So far as Gehazi was concerned this was the greatest danger: that he would have covetous children, a covetous posterity. The chalky face and hands of Gehazi must proclaim the discovery of his guilt; that Elisha is in truth a man of God; that true religion is, and ever must be, a world-forsaking religion. As he and his children were seen thereafter, the people would whisper, He that is greedy of gain troubleth his own house.

Saddler And Worst Again.

The brethren of the German Baptist Maple Grove church, north of Ashland held another council lately, and brethren Saddler and Worst were restored to the eldership of that church again.

It would be interesting to know why they were deprived of their authority for the little time between the two meetings.

NOTES AND NEWS.

Brother N. A. Frame, of Elkhart, Ind., sends us a very interesting table, showing the number of converts reported for each laborer in the field, since October. I will appear in some form in a week or two.

Sister Susie Stutsman is second on the list with one dollar to free Ashland College. We need 998 more. Who will be the next?

To the brethren who are owing us we would say, do not forget that it takes money to keep the work moving here, and we are in need of sums due us.

Bro. Martin Shively filled the College Pulpit last Lord's day.

The Louisville Church has the refusal of the Ohio S. S. Convention. The Ashland Church will most likely accept it if it is not convenient for the Louisville brethren to do so.

We now have a Brethren church at Little River, Kansas. The Kansas brethren have great opposition, but the good work still goes on.

EDITOR EVANGELIST:—Please inform us through the columns of the EVANGELIST whether the G. B. church, or any of its members, had a copy-right for the minutes of A. M., and whether Henry Davy bought the copy-right. If not what did he buy? One of the leading Elders of the G. B. church told me that Davy only bought the form of book which seemed very strange to me, seeing they changed the form after getting it. I am a reader of the EVANGELIST and well pleased with it, and would like to have some of the Brethren ministers preach in this part of Illinois.

WM. N. BOWERS, Urbana, Ill.

We believe the Book of Minutes was copyrighted and the title thereto was held by James Quinter and Henry Davy; and when the separations commenced in the church, Quinter sold his interest to Davy, and about a year ago, Davy sold the copy-right to the Old Order Annual Meeting, and this body is now the exclusive owner. The "Classified Minutes" is a new work, consequently it does not trespass on the old right.

Bro. L. C. Stifler visited Lanark, Ill., on the 7th, and reports the cause in a very prosperous condition there.

Bro. J. L. Wineland has changed his address from Boyer, Blair county, Pa, to Bedford, Bedford Co.

A very enjoyable prayer meeting was held at the home of mother Markley, on Thursday evening by students of the College and others

Bro. H. K. Myers has been on the sick-list a few days.

Brother Brown has a good word to say for the EVANGELIST, and tells what he objects to. There is nothing serious, however in the objections that he offers—but if our patrons will be free to tell us where the paper is faulty, we may get pointers that will do us much good. Of course it is not expected that we will fill our columns with expositions of the faulty features of our paper; but when they particularly concern us a private word will be thankfully received and courteously considered. Regarding brother Holsinger's quilt, we fell like brother Brown; a little slighted, and we can't see no other way out than to have some good sister start another quilt after awhile.

The Missionary *Visitor* a small monthly devoted to the mission interests of the Disciple or Christian Church has resumed publication. It is published at 50 cts., per year, and at Warren, Ohio.

We close the EVANGELIST forms on Monday afternoon, and correspondence which reaches us later than Saturday must usually lay over *till* the next week.

We have as yet heard from but few churches about holding meetings for the benefit of the College. This is a very important matter and one which concerns the Church.

We have several interesting articles on the "hook" for next week. We are sanguine that we will have some subject or other to carry us through the summer; but it will not be the mortality or imortality of the soul this time.

It seems that a Brethren ray of encouragement has even penetrated the cold, icy Northwest, where brother J. H. Worst lives and writes in his great over-coat with gloves on his hands, as he sends in a very encouraging letter for next week. It is a warm letter from such cold surroundings. We may have overdrawn the condition in which he writes; if so, our readers will make proper allowances.

Bro. Mason speaks in decided tones in regard to the coming S. S. Convention.

We have received from Winter & Hatch, Hartford, Con., a copy of the personal History of General Grant, and find it a very interesting book. It is sold by subscription.

Patrons of the Hymnody will please notice the advertisement in this issue by brother J. C. Ewing. He is now permanently located at South Bend, Ind., and all letters should be addressed to him there.

The Executive Com. of S. S. convention of Ohio will give a good account of itself in due time. We will have a good, rousing, practical program, and we here request the different congregations of Ohio to hold themselves in readiness to take a very active part in the convention. This does not so much refer to the minister, as the teachers and scholars. Each congregation is expected to have something to do in making it, not merely interesting but edifying and profitable. Can the convention be held at Ashland? Louisville was only mentioned in case it could not be held at Ashland.

EDWARD MASON.

From Aurelia, Iowa.

Notice was given before of a protracted effort at this place. Meetings were continued three weeks, closing February 28th. Meetings were conducted by S. B. Riest, our elder, and Solomon Groves, until Feb. 18th, when brother John Nicholson came to our assistance and continued with us till the close, preaching the word. We had at first a good interest and prospect of additions. But a few in the neighborhood took upon themselves to spread and teach the doctrine—"The wicked will not be resurrected," and consequently not appear before the judge to give an account of the deeds done in the body—a doctrine that will, we verily believe, bring upon the heads of the teachers the blood of the taught in the day of accounts. Ezek. 33: 7, 8 and 3: 17, 18.

There are a great many people, young and old, who love their own ways—who say within themselves: if death is all—if there is no judgment to meet after death, then "let us eat, drink and be merry." I will not fret myself in any wise nor trouble myself about having to meet my sins hereafter. It acts as a sort of soothing syrup to those who do not desire to forsake their sins—"The lusts of the flesh and the pride of life, &c."

The element spoken of above was the means of confusion.

When liberty was given for testimony and exortation, they would speak also and address themselves, not to the unconverted, but to the believer. Efforts were made to put a stop to this. Whether it offended or not we do not know. It was, by no means, intended to offend. 1. Cor. 10: 32.

We had very bad roads and bad weather, especially the last week of meeting. People could not attend. This, with the first mentioned hindrance, we give as a reason of non-success.

Yet we know that the word preached, that the prayers offer-